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THE STROPHIC STRUCTURE OF THE BOOK OF MICAH¹

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The poetic form of Micah has received little attention as compared with that given to Amos, Isaiah, Jeremiah, and others of the Prophets. In modern times Ewald (1840) was among the first to attempt a strophical analysis of Micah. Nothing further of any consequence was done till 1891, when H. J. Elhorst, seeking to defend the unity of the book, presented a strophic reorganization of it, characterized by startling novelty, which has thus far met with no general approval. Chaps. 3, 4:6-14, and 7, were treated by D. H. Müller in his *Die Propheten in ihrer ursprünglichen Form* (1896), the value of which is minimized by an uncritical attitude toward the Massoretic text and by his complicated theory of strophe, antistrophe, responsion, concatenation, etc. Sievers included chap. 1 in his *Studien zur hebräischen Metrik* (1901), in which a too cautious attitude toward the Massoretic text prevails. François Ladame applied the theories of D. H. Müller and Zenner to chaps. 4 and 5 in the *Revue de théologie et de philosophie* for 1902. Marti has given the best treatment of the subject thus far in his *Dodekapropheton* (1904), where the poetic and strophic form is made the basis of the arrangement of the commentary. Chap. 3:1-4, 9-12, is presented as a literary and poetic unit by Löhr, in the *Zeitschrift der deutschen morgenländischen Gesellschaft*, Vol. LXI (1907), pp. 3-6.

In the following study the text as reconstructed is presented as the best justification of the analysis. Subsidiary matter has been purposely reduced to the minimum. The text is unpointed except in places where some variation from the Massoretic reading was necessary. Emendations already familiar to all scholars through their incorporation in standard works need no explanation in a study of this kind; therefore only such as are here pre-

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sented for the first time are treated in the accompanying notes. Questions pertaining to the date and authenticity of the material in the book of Micah lie outside of the scope of this article, except in so far as concerns minor glosses which interfere with the metric or strophic norm of a passage. For full discussion of such matters reference may be made to the author's forthcoming commentary on Micah in the "International Critical Series."

§ 1. THE SUPERScription, 1:1

דבר יהודה אשר היה אל מיכה המרשתי בימי יותם אחז יהזקיה
מלכי יהודה אשר חזה על שמרון וירושלם:

§ 2. THE DOOM OF ISRAEL, 1:2-9

שמעו עמים כלם 1:2 I

הקשיבי ארץ ומלאה
ויהי יהודה בכם לעד
אדני מהיכל קדשו:

כִּי־חנה יהודה יצא ממקמו 3 II

וירד על־במותי ארץ:
ונמסו ההרים תחתיו 4a, b
והעמקים יתבקעו

בפשע יעקב כל־זאת 5 III

וּבְחַט־את בית יהודה
מִי־פשע יעקב הלוא שמרון
וּמִי־חַט־את יהודה הלוא ירושלם:

ושמתי שמרון לְשָׂדֶה 6 IV

למטעי כרם
והגרתי לַפֵּיא אבניה
ויסדיה אגלה:

על־זאת אספדה ואילילה 8 V

אלכה שולל וערום
אעשה מספר כתנים
ואבל כבנות יענה:

9 כי אנושה מפתה VI
 כי באה עדיהודה
 נגעה עדשערי עמי
 עד ירושלם:

This arrangement involves the retention of vss. 2-5*a* as genuine, notwithstanding Stade, Nowack, Marti, *et al.*, and the excision of vss. 4*c*, *d* and 7 as later accretions. Nowack has attempted to improve vs. 4 by interchanging the positions of 4*b* and 4*c*; but 4*a* and 4*b* belong together, similar cases of later expansion by the addition of a comparison are not wanting (cf. 7:10), and the lines 4*c* and 4*d* burden the strophe. Marti has already stated the case against vs. 7; in addition may be urged its variation from the strophic norm of the context, in that it consists of five lines:

7 וכל פסיליה יכתו
 וכל־אתנניה ישרפו באש
 וכל עצביה אשים שממה
 כי מאתנן זונה קבצו
 ועד־אתנן זונה ישובו:

In vs. 2*c* omit אדני as dittograph from the following line, or as Qeri for יהוה; in vs. 3 omit ודרך with Ⓞ; and in vs. 5*b* substitute יהודה for ישראל.

§ 3. LAMENTATION OVER ISRAEL'S DOOM, 1:10-16

10 I בגת אל תגידו
 בִּבְכָא בכו תבכו
 בְּיִתְאֵל עֶפֶר הַתְּפֹלֶשׁוּ:
 11*a* עֲבְרוּ לָכֶם מִשְׁפִּיר עֲרִיָּה
 11*b, c* II לֹא יֵצְאָה יוֹשְׁבֵת צֹאנֵן מִסְפָּרָה
 בֵּית הָאֶצֶל יִקַּח מִמֶּעֶמְדוֹ:
 12 מִי יִחַלֶּה לְטוֹב יוֹשְׁבֵת מְרוֹת
 כִּי־יִרְדֹּעַ רַע מֵאֵת יְהוָה לְשַׁעֲרֵי יְרוּשָׁלַם:

רָחֵם הַמֵּרְכָבָה לִרְכֵּשׁ יוֹשֶׁבֶת לִכְיֹשׁ 13a, c III

כִּי בְךָ נִמְצָאוּ פִּשְׁעֵי יִשְׂרָאֵל:

לִכֶּן תִּתְּנִי שְׁלוּחִים עַל מוֹרֶשֶׁת גֵּת 14

בֵּית אֹנִיב לֹאֲכֹז לַמַּלְכִּי יִשְׂרָאֵל:

עַד הִירֵשׁ אֲבִילָהּ יוֹשֶׁבֶת מִרְשָׁה 15 IV

עַד עֵזְלֵם יֹאבֵד כְּבוֹד יִשְׂרָאֵל:

קִרְחִי וְגִזִּי עַל בְּנֵי תַעֲנוּגִיךָ 16

הִרְחַבִּי קִרְחָתְךָ כְּנֶשֶׁר כִּי־גָלוּ מִמֶּךָ:

The uncertain state of the text of 1:10–16 renders any attempt at reconstruction extremely hazardous. In the foregoing arrangement there is to be seen a gradual transition from the simple trimeter of vs. 10, through the tetrameter of vs. 11, to the pentameter, or *Qinah* movement of vs. 12, which prevails throughout the rest of the piece. The most marked variation from the Massoretic text is in the omission of vs. 13b; this is shown to be a gloss by the fact that it interrupts the connection of 13a and 13c, where direct address is employed.

In vs. 10b, for **בבכא** see Halévy, *Revue sémitique*, XII; **אֵל** is omitted as a dittograph from vs. 10a. For vs. 10c see Winckler, *Altorientalische Forschungen*, I, 103. In vs. 11a **יוֹשֶׁבֶת** is omitted as a dittograph from 11b, and **מֶ** is restored before **שִׁפְיָר**; **בִּשְׁתִּי** is omitted, with **שִׁ**, as a gloss on **עִירָהּ**. In vs. 11b **מִסְפָּר** is conjecturally restored to **מִסְפָּרָהּ**; cf. Assyrian *supûru*, 'inclosure' (of a walled city, e. g., Erech). In vs. 11c the verb is pointed as passive, with Graetz; and **מִכֶּם עֲמַדְתָּ** is resolved into **מִמֶּעַמְדוֹ**, **כֵּ** and **מֶ** being often confused in the old script; the third **מֶ** is dropped as a dittograph. A similar confusion of **כֵּ** and **מֶ** has taken place in **כִּי** of vs. 12a, cf. **שִׁ טֶ**; and for the force of **מִי** here, see Am. 7:2, 5. **רָחֵם** of vs. 13 is the infin. abs. with the force of an imperative; this furnishes the basis for the second person forms of 13b and 14a. For vs. 15b, see Cheyne, *Jewish Quarterly Review*, X, 577.

§4. THE OPPRESSION OF THE POOR, 2:1-11

- 2:1 I
 הוֹי חֲשָׁבִי אוֹן עַל מִשְׁכָּבוֹתָם
 בָּאוּר הַבֶּקֶר יַעֲשֶׂוּהָ כִּי יִשְׁלַל יָדָם;
 2
 וַחֲמָדוֹ שְׁדוּת וּגְזָלוֹ וּבִתִּים וְנִשְׁאָר
 יַעֲשֻׁקוּ גִבּוֹר וּבֵיתוֹ אִישׁ וְנִחְלָתוֹ;
 3 II
 [לִכֵּן כֹּה אָמַר יְהוָה]
 הֲנִי חֲשָׁב רָעָה
 אֲשֶׁר לֹא-תִמְשְׁוּ מִצִּוְאוֹתַיִכֶּם
 וְלֹא תִלְכוּ רוּמָה
 כִּי עַתָּה רָעָה הִיא;
 4 III
 בְּיוֹם הַהוּא יִשָּׂא עֲלֵיכֶם מִשָּׁל
 וְנִתְּחָה נְהִי לְאֹמֶר
 חֶלֶק עָמִי יִמְדוּ בְּחֶבֶל וְאֵין מִשִּׁיב
 לְשׁוֹבֵינִי שְׂדֵינִי יִחְלַק שְׂדֵדוֹד נְשִׁדּוֹנִי;
 6 IV
 אֵל תִּשְׁיָךְ נְטוֹף לֹאלֹה
 לֹא יִשְׁיֵג בֵּית יַעֲקֹב כְּלָמוֹת;
 7
 הַקֶּצֶר רוּחַ יְהוָה אִם-אֵלֹה מַעֲלָלִי
 הֲלוֹא דִּבְרָיו יִיטִיבוּ עִם יִשְׂרָאֵל;
 8 V
 וְאַתֶּם לְעָמִי לְאוֹיֵב תִּקְוֶמוּ עַל-שְׁלָמִים
 תִּפְשְׁטוּן מִעֲבָרִים בִּטָּח שְׁבִי מִלַּחְמָה;
 9
 נָשִׂי עָמִי תִגְרֶשׁוּן מִבְּנֵי תַעֲגִיחֶן
 מִעַל עֲלִיָּהֶן תִּקְחוּ הַדָּרִי לְעוֹלָם;
 10 VI
 קוּמוּ וּלְכוּ כִּי לֹא-זֹאת הַמְנוּחָה
 בַּעֲבוּר טִמְאָה תִּהְבְּלוּ חֵבֶל נִמְרָץ;

The prevailing movement here is that of the *Qinah*, except in Strophe II where the announcement of the coming calamity is in short and sharp phrases. The closing strophe containing the final message of dismissal is likewise concise; possibly it should be arranged in four short lines like Strophe II, but vs. 10b seems to show the *Qinah* movement. Verse 11 is plain prose, and is therefore omitted as a misplaced gloss on vs. 6; its relation to

vs. 6 was already recognized by Dathe (1773) and also by Halévy, who transposes it to follow vs. 11. The words introducing the new speaker in Strophe II are no part of the strophe.

In vs. 1, omit **וּפְעָלִי רַע** as a gloss, with Wellhausen, Nowack, Oort, and Marti. In vs. 3, **עַל הַמִּשְׁפָּחָה הַזֹּאת** is a gloss (cf. Am. 3:1; Jer. 8:3); so Marti. In vs. 3c the first two letters of **בָּשֶׁם** are dropped as a dittograph from **חֲמִישֹׁ**, while the final letter is connected as a preposition with the following word; this emendation removes the difficulty of making **שֵׁם** refer back to the abstract **רָעָה**. The reconstruction of vs. 4 is that proposed by Stade (*ZAW*, VI, 122 f.); so also Ruben, Nowack; cf. Marti. The prosaic character of vs. 5 marks it as an interpolation; so Nowack and Marti. Corruption and dittography account for the state of MT in vs. 6a. The first word of vs. 7 is to be read **הָאֵמֶר** with \mathfrak{S} ; it is a gloss on **בֵּית יַעֲקֹב**, which latter originally belonged after **יִשְׁיֵג** as its emphatic object. The proximity of **בֵּית יַעֲקֹב** perhaps affected the gender of **יִשְׁיֵג**, though agreement of a verb with its subject is, of course, not obligatory when the verb stands first. If the position of **בֵּית יַעֲקֹב** in MT be correct, the meaning is, "the speaker is the house of Jacob," and the entire phrase is a gloss. In vs. 8a, **אָדָר** is a gloss on the corrupt **שְׁלֵמָה**.

§ 5. THE RETURN OF THE EXILES, 2:12, 13

12 אִסָּה אִסָּה יַעֲקֹב כָּלֹ
 קִבֵּץ אִקְבֵּץ שְׂאִרֵּי יִשְׂרָאֵל
 יִחַד אֲשִׁימֵנו כִּצְאֹן בְּצִרְיָה
 כַּעֲדָר בְּחוּךְ הַדִּבְרִי:
 13 עֲלֵה הַפֶּרֶץ לַפְּנִיחַם
 פִּרְצוּ שֶׁעַר וַיִּצְאוּ בֹו
 וַיַּעֲבֵר מִלֵּכָם לַפְּנִיחַם
 וַיַּהֲרֹה בְּרֹאשָׁם:

The more important variations from MT in this eight-line strophe are, first, the dropping of the last two words of vs. 12 as a corrupt gloss, and, second, the omission of **וַיַּעֲבֵרוּ** from vs. 13b as a dittograph from the following line.

§ 6. DENUNCIATION OF THE LEADERS AND PROPHETS,

3:1-8

[ואמר] 3:1 I

שמעו־נא ראשי יַעֲקֹב
 וקציני בית ישראל
 הלוֹא לָכֶם לִדְעַת אֶת־הַמִּשְׁפָּט:
 שְׁנֵאִי טוֹב וְאֶהְבִּי רָע 2a

אֲשֶׁר אָכְלוּ שֶׂאִר עַמִּי 3 II
 וְעוֹרֵם מֵעֲלֵיהֶם הַפְּשִׁיטוּ
 וְאֶת־עֲצַמֹתיהֶם פָּצְחוּ וּפְרָשׁוּ
 פְּשִׁיֹּאֵר בַּסִּיר וּכְבֹּשֶׁר בַּתוֹךְ־קִלְחָתָהּ:

אִז יִזְעֲקוּ אֱלֹהֵיהֶם 4 III
 וְלֹא יֵעֲנֶה אוֹתָם
 וַיִּסְתֵּר פָּנָיו מֵהֶם
 כֹּאשֶׁר הִרְעוּ מֵעֲלֵיהֶם:

[כֹּה אָמַר יְהוָה] 5 IV
 עֲלֵי־הַנְּבִיאִים הַמֹּתְעִים אֶת־עַמִּי
 הַנִּשְׁכָּחִים בַּשְּׂנִיָּהֶם וּקְרָאוּ שְׁלוֹם
 וְאֲשֶׁר לֹא־יִתֵּן עַל־פִּיהֶם
 וּקְדָשׁוֹ עֲלֵיו מִלַּחֲמָה:

לִכֵּן לִיָּלָה לָכֶם מִחֻזּוֹן 6 V
 וְחִשְׁכָּה לָכֶם מִקֶּסֶם
 וּבֹאֶה הַשֶּׁמֶשׁ עֲלֵי־הַנְּבִיאִים
 וְקָדַר עֲלֵיהֶם הַיּוֹם:

וּבִשּׁוּ הַחֲזִזִים 7 VI
 וַחֲפְרוּ הַקְּסָמִים
 וַעֲשׂוּ עַל־שִׁפְם כָּלֶם
 כִּי אֵין מַעֲנֶה אֱלֹהִים

וְאוֹלָם אֲנִכִּי מִלֹּאֲתִי כֹחַ 8 VII
 וּמִשְׁפָּט וּגְבוּרָה
 לַהֲגִיד לַיעֲקֹב פֶּשַׁעִי
 וּלְיִשְׂרָאֵל חַטָּאתוֹ:

This piece consists of three strophes dealing with the judges and princes, three devoted to the false prophets, and a closing strophe setting forth the speaker's own qualifications for the prophetic and judicial office. The climax of the doom upon both judges and prophets is the refusal of Yahweh to hear their cry (Strophes III and VI). In this arrangement vs. 2*b*, *c* is omitted as a variant of vs. 3; so Wellhausen, Nowack, Marti; Löhr omits all except **בזלי**, but supposes these lines were inserted to supply the place of the missing original. In vs. 4 **בעת ההיא** is superfluous in meter and in sense, being a mere repetition of **אז** at the beginning of the verse. The **ואמר** of vs. 1 and the introductory formula in vs. 5 are extraneous to their respective strophes. In vs. 8 omit **את רוח יהוה**, with Wellhausen, Nowack, Marti, *et al.* Löhr's arrangement of this section and the following, with the omission of vss. 5–8, in eight strophes of three lines each, a tetrameter followed by two trimeters, fails to recognize the symmetrical relations between vss. 1–4 and 5–8 and involves too drastic and arbitrary treatment of the Massoretic text. An inflexible meter of 4 + 3 + 3 for each strophe makes too great inroads upon textual integrity. The fact that Löhr's article did not reach me until after my manuscript was sent to the printer prevents more extended discussion here.

§ 7. THE DOOM OF JERUSALEM, 3:9–12

9 I שְׁמַעֲרֵנָּא זֹאת רֹאשִׁי בֵּית יַעֲקֹב

וְקִצְיִנִי בֵּית יִשְׂרָאֵל

הַמַּחֲזֵבִים מִשְׁפָּט

וְאֵת כָּל־הַיִּשְׂרָאֵל יַעֲקֹבוּ:

10 בְּנֵי צִיּוֹן בְּדַמִּים

וַיְרוּשָׁלַם בַּעֲלֹהָ:

11 II רֹאשִׁיָּה בִּשְׁחָד יִשְׁפֹּט

וּכְהִנִּיָּה בַּמַּחֲזִיר יִרְוּ

וּנְבִיאָהּ בַּכֶּסֶף יִקְסֹמוּ

וְעַל־יְהוָה יִשְׁעֻנוּ לֵאמֹר

הֲלוֹא יְהוָה בִּקְרַבְנוּ

לֹא־תְבוֹא עֲלֵינוּ רָעָה:

לכן בגללכם ¹² III
 ציון שדה תחרש
 וירושלם ערים תהיה
 והר הבית לבמת יער:

This is the first section in the genuine Micah material to depart from the norm of the four-line strophe. Marti finds that norm here also. But to organize strophes of four lines here is to separate things that belong together; the בני of vs. 10 clearly designates the persons already mentioned in vs. 9, and is inseparable from vs. 9. The three groups mentioned in vs. 11 belong together as the constituent elements of the class addressed in Strophe I; chiefs, priests, and prophets form the great triumvirate, from which the prophets may not be separated and considered by themselves.

The text of this portion is well preserved, requiring few emendations and no transpositions or excisions.

§ 8. AN IDEAL OF YAHWEH'S WORLD-DOMINION, 4:1-5

והיה באחרית הימים ^{4:1} I
 יהיה הר בית-יהוה
 נכון בראש ההרים
 ונשא הוא מגבעות
 ונהרו עליו עמים:
 והלכו גוים רבים ואמרו ²
 לכו ונעלה אל-הר-יהוה ^{II}
 ואל-בית אלהי יעקב
 ויורנו מדרכיו
 ונלכה בארחתיו
 כי מציון תצא תורה
 ודבר יהוה מירושלם:
 ושפט בין-עמים רבים ³ III
 והוכיח לגוים עצמים
 וכתתו הרבתיהם לאתים

והניתתיהם למזמרות
לא־ישאו גוי אל־גוי חרב
ולא־ילמדון עור מלחמה:

4 [וישבו איש תחת גפנו
ותחת תאנתו ואין מהריר
כי־פי יהוה צבאות דבר:
5 כי כל־העמים ילכו
איש בשם אלהיו
ואנחנו נלך בשם־יהוה
אלהינו לעולם ועד:]

The original material here stops with vs. 3. Practically all interpreters now concede the separation of vs. 5. Marti also eliminates vs. 4c. But in view of the absence of vs. 4 from the parallel passage in Isaiah, and of the further fact that it is composed of stock phrases which add nothing to the description in vss. 1-3, it seems justifiable to assign the whole of vs. 4 to editorial expansion;¹ עֲד־רָחוֹק of vs. 3b is due to the same cause. The three six-line strophes of vss. 1-3 are logically distinct, and the progress of thought is clear: Strophe I states the fact that the temple of Yahweh is to become the rallying-point of the nations; Strophe II indicates the motive of the nations in coming; Strophe III describes the idyllic peace resulting from the world-wide acceptance of Yahweh and his law.

§ 9. THE DOOM OF EXILE AND A PROMISE OF RESTORATION, 4: 6-10

9 I עתה למה תריעי רע
המלך אין בד
אם יועצך אבד
כי־החזיקך חיל כילודה:

¹ This conclusion was reached in entire independence of the discussion by François Ladame, *Revue de théologie et de philosophie*, 1902, pp. 446 ff., in which the same decision is expressed.

10 II
 חולי וגדי בת־ציון כולדה
 כִּיעֲתָה תִצְאִי מִקְרִיהָ וּשְׁכֵנָתָה בַשָּׂדֶה
 וּבָאת עַד בָּבֶל שֵׁם תִּנְצֲלִי
 שֵׁם יִגְאֲלֶךָ יְהוָה מִכָּה אֵיבֶיךָ:

6 III
 בְּיוֹם הַהוּא נֶאֱסִי־יְהוָה
 אֶסְפֶּה הַצִּלְעָה
 וְהִנְדַּחְתָּ אֶקְבָצָהּ
 וְאֲשֶׁר הִרְעִיתִי:

7 IV
 וּשְׁמַתִּי אֶת־הַצִּלְעָה לְשֹׁאֲרֶיהָ
 וְהִפְחִלְתָּ לְגוֹי עֲצוּם
 וּמֶלֶךְ יְהוָה עֲלֵיהֶם בְּהַר צִיּוֹן
 מִעַתָּה וְעַד עוֹלָם

8 V
 וְאַתָּה מִגְדַּל עִדָּר
 עָפַל בַּת צִיּוֹן
 עֲדִיךְ תֵּאָתָה הַמִּמְשִׁלָּה הָרִאשֹׁנָה
 וּבָאָה מִמְּלַכַת בֵּית־יִשְׂרָאֵל:

The prevailing measure of this section is trimeter, with sporadic dimeters and Strophe II falling into the dirge movement. In vs. 7c **בְּהַר צִיּוֹן** is metrically superfluous, and perhaps ought to be dropped as a marginal note; so Marti. Vss. 9–10 are placed before vss. 6–8 in response to the demands of the logical and chronological sense. The resulting movement of thought is clear and straightforward throughout the piece. There is no necessity to posit two authors or differing periods for the two sections, vss. 6–8 and 9, 10; but it may well be that they did not originally constitute one piece, for each section has a measure of completeness within itself. Textually the piece is well preserved; in vs. 8, however, it seems necessary to transpose **וּבָאָה** with Nowack, both on account of meter and sense.

§ 10. THE TRIUMPH OF YAHWEH'S PEOPLE OVER ALL ITS FOES, 4: 11-14

ועתה נאספו עליך ¹¹ I
 גוים רבים האמרים
 תחנק ותחזו בציון עינינו:
 והמה לא־ידעו מחשבות־יהוה ¹²
 ולא הבינו עצתו
 כ־קבצם כעמיר גרנה:

קומי ודושי בת־ציון ¹³ II
 כ־קרנך אשים ברזל
 ופרסתך אשים נחושה
 והדקות עמים רבים
 והחרמת ליהוה בצעם
 וחילם לאדון כל־הארץ:

[עתה תגדדי בת־גדוד ¹⁴
 מצור שָׁמוּ עֵלֵינוּ
 בשבט יכו עַל־הלחי
 אֶת־שֹׁפֵט יִשְׂרָאֵל:]

Vs. 14 is added here merely for the sake of completeness. There is general agreement that it has no connection with vss. 11-13, but belongs elsewhere. Its closest connection is with 4:9, and it might possibly be placed at the head of that section as the opening strophe; but after all, it seems somewhat superfluous even there, and had better remain unattached. The two strophes of this section present each a phase of the situation which the prophet is depicting, and both together form a complete representation. The text of the passage is practically perfect.

§ 11. THE MESSIANIC KING, 5: 1-3

ואתה בית אפרתה ^{5:1}
 הַצֶּעִיר בְּאֶלְפֵי יְהוּדָה
 מִמֶּךָ לִי יֵצֵא

להיות מושל בישראל
 ומוצאתיו מקדם מימיו־עולם:
 3 ועמד ורעה בעדיהוה
 בגאון שם־יהוה אלהיו
 כי־עתה יגדל עד־אפסי־ארץ:

This eight-lined strophe is secured by omitting vs. 2 as a gloss interrupting the connection of vss. 1 and 3; so also Duhm (on Isa. 17:14), Wellhausen, Nowack, and Marti. In line 1 לחם is omitted as a gloss (cf. 6); so also Roorda, Pont, Wellhausen, G. A. Smith, Nowack, Oort, Marti, *et al.* In line 2 להיות is omitted as a dittograph from line 4. וישבו is dropped from the beginning of line 8 as a gloss made in view of vs. 2; it is also superfluous metrically. Verse 2 reads:

לכן יתנם עד־עת יולדה ילדה
 ויתר אחיו ישובון על־בני ישראל:

§ 12. JUDAH'S FUTURE PROTECTORS FROM ASSYRIA, 5:4, 5

4 והיה זה שלום מאשור
 כי יבא בארצנו
 וכי ידרך באדמתנו
 והקמנו עליו שבעה רעים
 ושמנה נסיכי אדם:
 5 ורעו את־ארץ אשור בחרב
 ואת־ארץ נמרוד בפְּתִיחָה
 וְהָצִילוּ מֵאֲשׁוּר
 כי יבוא בארצנו
 וכי ידרך בגבולנו:

This ten-lined strophe is generally conceded to have no relationship to its immediate context. Reference to any recent commentary will furnish the facts necessary to substantiate the claim of this passage to logical independence. The only new textual element in this arrangement is in the reading מאשור which is

attached to line 1, instead of being read with line 2 as a *casus pendens*. For מן שלום in the sense "protection from," see Zech. 8:10; Job 21:9. The sense thus secured furnishes a complete parallel between the three lines at the opening of the strophe and the three at the close.

§ 13. THE DIVINE EMERGENCE AND IRRESISTIBLE MIGHT
OF THE REMNANT, 5:6-8

והיה שארית יעקב בגוים 6 I

בקרב עמים רבים

כטל מאת יהוה

כרביבים עלי עשב

אשר לא-יקוה לאיש

ולא-ייהל לבני אדם:

והיה שארית יעקב בגוים 7 II

בקרב עמים רבים

כאריה בבהמות יער

ככפיר בעדרי צאן

אשר אם עבר

ורמס וטרף ואין-מציל:

תָּרַם יָדָךְ עַל-צִרְיָךְ 8 III

וכל-איבך יכרתו:

The connection of vs. 8 with vss. 6 and 7 is at the best very loose, even with the change of text from the precative to the declarative form of the verb. With vs. 9 connection is entirely lacking. The question must present itself as to whether vs. 8 is not a marginal note on vs. 7. The strophic structure supports an affirmative answer.

§ 14. ISRAEL'S PURIFICATION THROUGH CHASTISEMENT,
5:9-14

והיה ביום ההוא נאם-יהוה 9 I

והכרתי סוסך מקרבך

והאבדתי מרכבתך:

10 והכרתי ערי ארצך
והרסתי כל מבצריך:

11 והכרתי כשפים מידך 11 II
ומעוננים לא יהיו־לך:
12 והכרתי פסיליך ומצבותיך מקרבך
ולא־תשתחוה עוד למעשה ידיך:

13 [ונתשתי אשיריך מקרבך
והשמדתי עריך:
14 ועשיתי באה ובחמה נקם
את־הגוים אשר לא שמעו:]

This piece consists of two four-line strophes, with an introductory prose line (vs. 9a), and two additional verses from the hands of redactors (vss. 13, 14). Wellhausen and Nowack have already set forth the grounds for athetizing vs. 14. It seems equally clear that vs. 13 must likewise be set aside; 13b as it stands is a weak repetition of vs. 10, and if the common correction to **עצביך** be made the case is not improved, for it then becomes superfluous after vs. 12; 13a is an editorial insertion of an additional detail in the description. The real climax and natural stopping-point of the piece is at the end of vs. 12; anything additional weakens the effect. Strophe I foretells the destruction of the munitions of war in which Israel puts confidence instead of trusting to Yahweh; Strophe II deals with idolatrous practices which likewise lead Israel away from Yahweh. The assonance of the piece is remarkable, notably in the repetitions of **והכרתי** and the pronominal suffix **ך**.

§15. YAHWEH'S CONTROVERSY WITH ISRAEL, 6:1-5

6:1 I שְׁמַע־נָא אֶת הַדָּבָר
אֲשֶׁר יְהוָה אָמַר
קוֹם רִיב אֶל־הַהָרִים
וְחַשְׁמַעְנָה הַגְּבֻעַת קוֹלְךָ:

שמעו הרים את־ריב יהוה 2 II

וְהֶאֱזִינוּ מִסְדֵּי אֶרֶץ
כִּי־רִיב לַיהוָה עִם־עַמּוֹ
וְעַם יִשְׂרָאֵל יִתּוֹכַח:

עַמִּי מִהֲדַעֲשִׁיתִי לָךְ 3 III

וּמַה הִלַּאתִיךָ עֲנֹד־בִּי:
כִּי הִעֲלַתִיךָ מֵאֶרֶץ מִצְרַיִם 4a, b
וּמִבֵּית עֲבָדִים פְּדִיתִיךָ

עַמִּי מִהֲדַעֲיַעַךְ בִּלְךָ 5 IV

וּמִהֲדַעֲנָה אֶתוֹ בִּלְעַם
זִכְר־נָא מִן־הַשָּׁטִיִּים עַד־הַגִּלְגָּל
לְמַעַן דַּעַת צְדָקוֹת יְהוָה

In vs. 1a *הַדָּבָר* is added with ⑥; so also Marti. Verse 4c* is eliminated as an editorial expansion of 4b; cf. Marti. The transfer of *זִכְר־נָא* from vs. 5a to 5c renders 5a parallel in structure to the corresponding line of Strophe III, and also renders 5c susceptible of sensible interpretation. Nowack's omission (Kittel's *Biblia Hebraica*) of *מֶלֶךְ מוֹאָב* in vs. 5a and *בֶּן־בְּעוֹר* in 5b is adopted for the sake of the meter.

§ 16. THE CONTENT OF TRUE RELIGION, 6:6-8

בְּמַה אֶקְדֵּם יְהוָה 6 I

אֶכְפֹּךְ לֵאלֹהֵי מִרוֹם
הֶאֱקַדְמֵנוּ בַּעֲלֹת
בַּעֲגָלִים בְּנֵי שֹׁנָה:

הִירָצָה יְהוָה בְּאַלְפֵי אֵילִים 7 II

בִּרְבָּבוֹת נְחֹלֵי שֹׁמֶן
הִוָּאֲתָן בְּכוֹרֵי פִשְׁעֵי
פְּרִי בִטְנֵי חֲטָאֹת נַפְשֵׁי:

*Viz. ואשלח לפניך את־משה אהרן ומרים

III 8 הגיד־לך אדם מה־טוב
ומה־יהוה דורש ממך
כִּי־אִם־עֲשׂוֹת מִשְׁפָּט וְאֵהֶבֶת חֶסֶד
וְהִצַּנֵּעַ לֵכַח עִם־אֱלֹהֶיךָ :

This section lends itself readily to strophic analysis; no textual changes, transpositions, or omissions are necessary. The opening of the second strophe is marked by the change of subject, and the beginning of the third by the change from question to answer.

§17. THE SIN OF JERUSALEM AND THE PUNISHMENT
TO COME, 6:9-16

I 9a, c קֹל יְהוָה לְעִיר יִקְרָא
שָׁמְעוּ מִטָּה וּמִזֶּדֶד הָעִיר :
12a, b אֲשֶׁר עֲשִׂירִיהָ מִלֵּאֵי חֶמֶס
וְיִשְׁבִּיהָ דִּבְרוּ שָׁקֶר

II 10 הָאִשָּׁה בֵּית־רָשָׁע אֲצֻרֹת
וְאִיפֹת רֶזֶק זְעֻמָּה :
11 הָאֲזֻפָּה בְּמֵאֲזֵנֶי רָשָׁע
וּבְכִסּוֹ אֲבִנֵי מִרְמָה :

III 13a וְגַם־אֲנִי הִחַלֹּתִי הַכּוֹתֶךָ
13b, 14b הַשָּׁמַיִם עַל־הַטָּאוֹתֶיךָ וְיִשְׁחָךְ בְּקִרְבְּךָ
14c, d וְחֹסֶג וְלֹא תִפְלִיט
וְאֲשֶׁר תִּפְלֹט לַחֲרֹב אֶתָּךְ :

IV 14a אֶתָּה תֹאכַל וְלֹא תִשְׂבַּע
15 אֶתָּה תִזְרַע וְלֹא תִקְצֹר
אֶתָּה תִדְרֹךְ־זֵית וְלֹא־תִסּוֹךְ שֶׁמֶן
וְתִירֹשׁ וְלֹא תִשְׁתַּהֲיֶיךָ :

V 16 וְתִשְׁמַר חֲקֹת עַמִּי
וְכָל מַעֲשֵׂה בֵּית־אֲחָאֵב
לְמַעַן תַּחֲיֶיךָ אֶתָּךְ לְשִׁמְחָה
וְיִשְׁבִּיָּה לְשִׁרְקָה

Strophes I and II denounce the sins of Jerusalem; Strophes III and IV announce the consequent punishment; and Strophe V summarizes both sin and punishment. This arrangement is essentially that of Marti, though certain elements in it (viz., the elision of vs. 9*b* as a late gloss, the transposition of vs. 12*a, b* to follow vs. 9, and the transposition of vs. 14*a* to precede vs. 15*a*) had commended themselves to me before seeing Marti's treatment. In vs. 10*a* the final רשע is dropped as a dittograph. Verse 12*c* is a gloss on 12*b*. The transposition of vs. 14*a* leaves 14*b* to be joined to vs. 13*b*, and suggests some meaning for ישהך (or its original) parallel to חטאתיך; Marti's conjectural correction to אשר is not felicitous. The glosses, vs. 16*c*, ותלכו במעצותם, and 16*f*, וחרפת עמים תשאו, are also omitted, with Marti.

§ 18. THE TOTAL CORRUPTION OF THE PEOPLE, 7:1-6

- 7:1 I
- אללילי כי הייתי
כאפייקין כעללת בציר
אין אשכול לאכל
בכורה אותה נפשי:
- 2 II
- אבד חסד מן-הארץ
וישר באדם אין
כלם לדמים יארבו
איש את-אחיהו יצודו חרם:
- 3 III
- לְהָרַע פִּפְיָהֶם הִיטִיבוּ
הַשֵּׁר שָׁאֵל בְּשָׁלוֹם
וְהַגְדֹּל דָּבַר הוֹתֵנֶפֶשׁוּ
הוּא ויעבתוה:
- 4 IV
- טובם כחוק
יִשְׂרָם בְּמִסֻּכָּה
יום פקדתם באה
עתה תהיה מבוכתם:

אל תאמינו ברע 5 v
אל תבטחו באלוף
משכבת חיקך
שמר פתחי פיך:

כי-בן מנבל אב 6 vi
בת קמה באמה
כלה בחמתה
איבי איש אנשי ביתו:

In this passage vs. 3 has become almost unintelligible according to MT; in 3a להרע is read with Marti and Nowack (in Kittel, *Biblia Hebraica*); כפיהם is the reading of \mathfrak{S}^{SV} ; היטיבו is read with \mathfrak{S}^{V} , Bauer, Taylor, Wellhausen, Nowack, and Marti. In vs. 3b והשפט is omitted as a gloss upon השר; the renderings of the versions point in this direction; it is unnecessary to include the preposition ב in the gloss as do Marti and Nowack, for שאל ב is a good Hebrew idiom. The original reading of vs. 3d seems beyond recovery; Marti's והמשפט makes good sense, but is too remote from נפשו הוא. In vs. 4c מצפיד is omitted as a euphemistic gloss on פקדחם.

§ 19. THE DISCOMFITURE OF THE FOE, 7:7-10

אליחשמחי איבתי לי 8 I
כי נפלתי קמתי
כי אשב בחשך
יהוה אור לי:

זקן יהוה אשא 9 II
כי חטאתי לו
עדיאשר יריב ריבי
ועשה משפטי

יוציאני לאור III
אראה בצדקתו:
ותרא איבתי 10
ותכסה בושה

האמרה אלי IV
איו יהוה אלהיך
עיני תראינה בה
עתה תהיה למרמס:

Verse 7 is a three-lined stanza which is omitted here as an interpolation designed to furnish a closer connection between vss. 1-6 and vss. 8-10. Its text runs:

ואני ביהודה אצפה
אוחילה לאחרי ישעי
ישמעני אלהי:

The dimeter movement is marked in vss. 8-10; the verses might be grouped into two tetrameter strophes, but both metrically and logically the present arrangement seems preferable. The words כשיט הוצות are omitted from vs. 10 as a gloss; so Marti and Nowack (in Kittel's *Biblia Hebraica*).

§ 20. THE IMMINENT RETURN OF THE EXILES AND THE VINDICATION OF YAHWEH, 7:11-13

יום הוא לבנות גדרים 11
היום ההוא ירחק־חק:
יום הוא ועדיך יבואו 12
למני אשור ועדי מצור
ולמני מצור ועדי־נהר
יום מים ונהר מקָהר:
והיתה הארץ לשממה 13
על־ישיבה מפרי מעלליהם:

The general meaning of this eight-lined strophe is quite clear, and it is complete in itself. It seems therefore unnecessary to convert it into the first person throughout in order to make possible its connection with vss. 7-10, as do Marti and Nowack (but cf. Stade, *ZA W*, XXIII, 164 ff.). Such promises for the future

are usually addressed to the community rather than uttered by the community itself. Connection with vss. 7–10 is, to be sure, impossible without the change of person; but is connection indispensable in such a collection of fragments as chaps. 6 and 7 seem to be?

§ 21. A PRAYER FOR YAHWEH'S INTERPOSITION IN
ISRAEL'S BEHALF, 7:14–20

14 I רעה עמך בשבטך צאן נחלתך
שכני לבדד יער בחוך כרמל
ירעו בשן וגלעד כימי עולם:
15 כימי צאתך ממצרים הראנו נפלאות:

16 II יראו גוים ויבשו מכל גבורתם
ישימו יד עליפה אזניהם תחרשנה:
17 ילחכו עפר כנחש כזחלי ארץ
ירגזו ממשגרתיהם יפחדו ויראו ממך:

18a III מי־אל כמוך נשא עון ועבר עלי־פשע
19b ותשליך במצלות ים כל השא־תינו
20 תתן אמת ליעקב חסד לאברהם
אשר נשבעת לאבותינו מימי קדם:

The *Qinah* movement prevails throughout this final section; only three lines need pruning to bring them within the limits of the meter, viz. Strophe I, line 4, from which ארץ is excised, with 6; Strophe II, line 4, from which אל יהוה אלהינו is removed as a gloss, with Nowack and Marti; and Strophe III, line 1, from which לשא־רית נחלח is dropped as an editorial expansion, also with Nowack and Marti. Stade (*ZAW*, XXIII, 164 ff.), followed by Nowack and Marti, rightly recognized that vss. 18b, 19a interrupted the close connection between 18a and 19b, and that discovery is taken advantage of in this arrangement. But these dislodged fragments cannot legitimately be attached to vss. 11–13 as forming the conclusion of the passage,

vss. 7–13. They are better treated as a parallel, or variant, to vss. 18*a*, 19*b*. The text runs as follows:

לא החזיק לעד אפר ^{18*b*}
 כי חפץ חסד הוא:
 ישוב ירחמנו יכבוש עונותינו ^{19*a*}

This isolated usage of כבש raises the question whether it may not be an error for כבס, which furnishes a good meaning here and an idiom familiar to all readers of the Old Testament (e. g., Ps. 51:4, 9; cf. Isa. 1:16; 4:4), though it is true that כבס itself never appears with a word for “sin” constituting the direct object as here.